

To the right worſhipfull maſter fo. xxii

John Hales/his ſeruaunt Leonarde
Coxe wyſheth long and pro-
perouse welfare.



After that the kynges Maieſtie had by the aduylſe and
conſent of his moſte deare and prudente vncle my lord
protectoure, and other of his moſte honourable counſaile,
vpon certayne iuſte conſideracions put all the preachours
within his graces dominions to ſilence for a ſpace, I, how-
beit of al the vnwortheiſt, yet neuertheles one of þ̄ nombꝛe
that is by his Maieſtie licenced to declare the worde of
god to his people, thought it not mete for my parte to
let this tyme of ſylence to paſſe ouer onely in myne owne pryuate ſtudies, but
in the meane tyme to wyte ſome thinge, that myghte be no leſſe frutefull to the
readers, the was my tongue afoze to the hearers. For this purpoſe I choſe vnto
me an autour of venerable antiquitie, named Marke the heremite, who in
the Greke tongue had wytten two ryght vertuouſe and godly treatyſes, the
one of the lawe of the ſpirtite, and the other of them that thynke to be iuſtified
by theſe workes. But whyle I was on hande with this tranſlacion, Maſter
John Olde a man of ryght good learynge and my very ſtende, brought vnto
me the paraphraſe of Eraſmus of Roterdame vpon ſaincte Paules Epistle to
Titus, the whiche I had certayne yeares gone tranſlated into englyſhe, requi-
tyng that I woulde peruſe it againe, and amende ſuche faultes as were therein
erther by the printers neglygence or myng ouerſyght. And ſo to place the texte
with the paraphraſe, that it might eaſily be perceaued what parte of the para-
phraſe to what parte of the Epistle is correſpondet. And he ſhewed me alſo that
as the firſt tome or volume of the ſame paraphraſe vpon þ̄ goſpelles and actes
of the Apoſtles was all readye printed, ſo was the printer nowe about to go on
hande with the ſeconde tome, that is to wyte the paraphraſe vpon the Epistles
of ſaincte Paule and the other Apoſtles. Wherfore wyllynge to helpe to the
furtheraunce of ſo godly an entente, and to byng in, at the leaſte, my farthinge
into the treaſozꝛe of the lord, I haue lo ked ouer againe my ſayde tranſlacion,
and haue amended the places that wer faulty. And beſyde I haue ſo annexed
the paraphraſe to the texte, that the readers ſhall (I truſt) eaſily attayne therby
to the true vnderſtandyng of ſaincte Paules mynde. Whiche my labour I do
dedycate vnto your maſterſhypp, whome I knowe to loue gods worde ſyn-
ceretly, and vnto whome I knowledge my ſelfe to be moſte hyghlye
bounde of all men, as vnto the chefe and onely ſocourer of myne
olde age: humbly beſeching you to accepte this lytle gyfte as a
token of my faithfull harte: and I truſt with goddes
helpe or it be long to ſende vnto you other
monimentes of myne induſtrye, which
I truſt ſhalbe no leſſe pleaſynge
vnto you and no leſſe pro-
fytable to the readers.

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(e)

The Argument vpon the Epistle of S. Paule vnto Tytus. By Erasmus of Roterodame.



The apostle Paule had made his dysciple Titus ouersear
of the chzistian congregaciō in the noble Ile of Crete now
named Candye, whome for the excellent gyftes that were
in him, Paul loued as tenderly as yf he had bene his owne
naturall sonne. And at his departinge out of that contrey,
he made hym the head ouersear of the faythfull that were
there. Afterwarde he wrote this Epistle oz lettre vnto him
from a citye of Epirus called Nicople, lyinge on the sea
coaste in a clyffe named of the olde Cosmographers Lucate oz the clyffe of Ac-
tium, at whiche tyme all thinges as it seemeth were quiet with the chzistians,
for here is no mencion made of any persecucion. In this Epistle he putteth Ti-
tus in remembraunce to synishe and perfyte tho thinges whiche he hymselfe
had begone among the same men of Crete, and that in euery citie of the Ile
whiche as wyters doe testifye were an hundred, he shoulde ordeyne ouersears,
whiche we nowe call byshoppes and here they are of the Apostle named elders.
And for this cause Paule prescribeth vnto him the true forme of a Byshop oz
Shepherd of Chzistles focke. Furthermoze bycause false apostles were come
also into that partes, whiche went aboute to put theyr Jewishe ceremonies in-
to mennes hiddes, Paule here geueth him a courage, strongly to confute and
relecte them. After these thinges he sheweth what is the dutye of euery personē
and age, lyke as he dyd to Tymothie: addyng this that no man ought to re-
siste pynces and magistrates, executyng their office and power, yea
though they were infidels, but rather to tolerate them patiently, that
they maye the sooner by suchē our modestye be called to y solowng
of the gospels. Laste of all he wylleth Tytus to come to him at
Nicople but not afoze y he had sent Artemas oz Tychicus
whiche were his dysciples, into Crete to him: least par-
aduenture the Cretians woulde els thinke them sel-
fes destitute of the confozte of an heade oz
chiefe ouersear, whome we call
an Archebys-
hope.

The paraphrase of Erasmus vpon Fol. iiii.

the Epistle of S. Paule to Titus.

The first Chapter.

Paule the seruaunte of God and apostle of Iesu Christ, accordyng to the faith of goddes electe, and accordyng to the knowledge of the trueth which is after godlynes in the hope of eternall lyfe, which god (that cannot lye) promysed afoze the worlde began: but hath opened his worde at the tyme appoynted, thow we preaching, which is committed vnto me accordyng to the commaundement of god our saucour, to Titus his naturall sonne a fere the comune saythe, Grace, mercy, and peace from god the father and from the lord Iesu Christ our saucoure.

The text.

Paule my selfe & addict seruaunt & obeyer, not of Moses lawe as I was once, but of God & father, & ambassadour of his sonne Iesu Christ: of the which my message & whole summe is, & suche as god hath electe to attayne to euerlastyng saluacion thow we the gospel, them I should choyse, not to the obseruaciō of & law, or to put their confidēce in workes, but vnto saythe, which onely openeth to al mē & entryng into euerlastyng saluaciō thow we & fre beneficence of Iesu Christ. And my cōmission is to call them, not to saythe onely, but also to & knowledge of trueth which among & Ethnikes was ouer heaped with the inuencions of mans wylfedom, & among & Jewes it was hiddē & wrapped by in & shadowes of mysticall figures & cereinoyes. I am charged I saye to call mē to & knowledge of & trueth, not & which the philosophers of this worlde do teache, disputyng on & causes of natural thinges, but to the knowledge of that trueth which cōpendously sheweth in what thinges a ryght christian lyfe consisteth, & ende & rewarde wherof is lyfe euerlastyng to folowe after this shorte lyfe that we leade here in the worlde: which euerlastyng lyfe, men ought with the moze truste to hope for, how great troubles soeuer they endure while they be here. First because he that promysed this euerlastyng lyfe, was not a mortall man, that myght bothe be deceyued him selfe, & also deceyue other, but it is god that doeth it. Who, as it cannot be chosen but he must needes abyde alwayes god, so can nothing surely procede frō him but onely & mere trueth. And again by cause this & he promysed, he dyd not promys it by a chaūce, or but now of late, but afoze & the worlde was made, it was fully determined by & diuine & vnchaūgeable decree of his mynde to do & which he now doeth. There is no newe thing that hath altered his purpose, but & thing which for secret causes onely knowen to his godhead he would haue to be couered & hiddē hitherto, & would he haue to be opened to al & worlde at this tyme, & which he had afoze by his eternall wylfedom appointed to & reueling therof. Neither would he & there should be onely shewed to & Jewes a shadowe darkened w the mystes of figures, but his wil is that & cleare trueth should by & preaching of & gospel be declared to al mē, without any dyfferēce of nacion or language. This is & whole effecte of & doctrine of & gospel, & preaching wherof I haue not takē vpon me of myne own head, but it was cōmitted to me, & not cōmitted by men, but by our saucour god: who dyd not onely cal me to the occupieng of an apostles office, but belyde that he enuoynd it to me, and so charged me therewith, that it was not lawfull for me to refuse that which he so earnestly commaunded me to do. These wordes haue I spoken, that no man should thinke myne autoritie, or els the autoritie of him whome I haue put in my stede, to be but of lyghte estimacion.

The paraphrase of Erasmus vpon the Epistle

Therefore the same Paule being in suche auoyde, do wyte this Epistle or letter to Titus my very naturall son, not by bodily generacion, but by y^e lead of faith, whiche I haue so shedde into him, and in the whiche he so well resemblyeth me, that I seame to be renewed in him lyke as a father is in his owne naturall childe. To him I wythe grace and peace from him, from whome all true goodnes dothe come, that is to wyte from god the father and his sonne Iesu Christe the onely autoure of our saluacion. For in suche ryches as grace and peace are, my desire is to haue my childzen made ryche.

The texte. For this cause I lefte the in Crete that thou shouldest refoyme the thinges that are vnperfecte, and shouldest ordaine elders in euery cite, as I had appointed the.

But to speake nowe to the my sonne Titus: Sith I dyd knowe right well the nature of this plande, & agayne I dyd not doubt but that they had neade of a faythfull and dyligente curate or ouersear, I haue for that cause lefte the in Crete, as one representyng myne owne persone, bycause that the busynes of the gospel calleth me to other places, that suche thinges as haue bene there begon to be corrected, thou as my deputye maye fynishe them. And bycause thou alone art not able to ouer loke so many cities as this Ile is replenyshed with, thou shalte ordayne in euery cite an ouersear or byshop, as I dyd bydde the whan I went from thence. But beware that thou admytte no man to so hyghe an offyce without great dyscreSSION: for he must be a very proued man to whom thou shalte betake this charge, and not all onely of a known and testified honestie, but also he must be cleare from all suspicion of any maner of faulte what soeuer it be. Suche a byshop or ouersear, to the entente that thou mayste the better and surelye chose out, I wyll set him forth by certayne sygnes, yea and in a maner paynte him to the.

The texte. If any be blameles the husbunde of one wyfe, hauynge faithfull childzen, whiche are not flaundered of riot, nether are dysobedient.

If thou knowe any man of that maners and vpright luyng, that no faulte can proueably be layed to him, yf he be contente with one wyfe geuyng no token of vnchaste luyng, yf he haue childzen so instructe and brought vp, that they shew them selues to be christians, not onely with their mouthe, but also in their deades and innocencie of luyng, that is to say, they haue none euyl name of ryotous and dysolute maners, as the commune sorte of pong me haue, nether are they dysobedient to their parentes: suche a man shalbe meete to haue this charge committed to him: For he that shalbe counted worthy to occupye the towne of a bishop, must be so fet wyde bothe from all vyce and all suspicion of vyce, that he maye be at all tymes readye to make answer not onely for his owne selve but also for the honest conuersacion of all his whole familye. For the faultes of the childzen are wonte comunely to be reproched to the fathers and mothers. Howe whatsoeuer hurtech the good name of a byshop, it turneth to the flaunder of the gospel of Christ.

The texte. For a byshop must be blamelesse, as y^e steward of god: not stubborne, not angrye, not geuynge to muche wyne, no fighter, not geuen to sylthie lucre, but a keeper of hospitalite, one y^e loueth Goodnes, prudente, sobre, righteous, godly, temperate and suche as cleueth vnto the true worde of doctrine, that he maye be able also to exhort by wholsome lernynge, and to improue them that say against it.

It is necessarye therfore that he whiche in a maner standeth in goddes steade
and

and to whom the treasour of euangelicall doctrine is committed, not to be hurt, ded vp, but to be faithfully bestowed abroad; be in all poyntes without blame, and far from the vices of them that mooste comunely beare offices: that suche as be vnder him, maye be vnder him wyllynglye, and with all their hartes. He must loke vpon nothynge but the soule health of the flocke that he hath charge of. He must studye to helpe them and redyng that is amysse in them, and not to oppresse them, to teache them and not to compell them, to leade them and not violently to pull them, he must rather perswade then extorte, he must ouercome moze by benyfytes & gentylnes, thā by lordelynes or emperious cōmaundemēt. He that setteth his mynde to these thinges, must not be wilfull nor of hie looke, nor full of hasty language, whiche wyl cause men soner to withdraue theyr hartes from his doctrine, than to come to any amendement. He must also by all meanes auoyde the cryme of auarice and gappng after lucre, for that thinge is byle and pessilente euen in a laye officer, and muche moze to be abhorred in a byshop whiche is a spirituall officer. For he that is infecte with couetyse, dothe nothing vprightly and as ought of equite to be done, but rather a byshop must be suche a one as wyl lyberallye bestowe his goodes in refreshyng of the neady, and in especiall straungers. Besyde it belemeth a byshop to be moze in loue with vertue and goodmen than with money. He must also be sobre, iust, and of an innocent and pure lyfe, godly in the obseruacion of the churistian faith, subiect to no euill affections, but ferre aboue all suche desyres wherwith the commune sorte of men are led by and downe. But chesely he muste be a fast holder of the wordes of the gospell, wherin he is bounde to be well instructe, that he maye be able to teache them that be ignozaunt, what appartayneth to the saluacion of their soules, and that he maye with holsome doctrine exhorte and call forwarde suche as be slow, and fynally reprove them that speake against the truethe.

¶ For there are many vncwyllye and talkers of vanitie, and dysceauers of myndes, specially they that are of the circumcision, whose mouthes must be stopped, whiche peruerce whole houses, teachinge thinges whiche they ought not by cause of fylthy lucre.

The texts.

I doe not warne the of these thinges without a cause, for there be many waywarde parsones, byablers and deceyuers of mennes myndes. These not geuing an care to the teaching of the gospel, byynge in, in steade of it, bayne and vnproftable fables of the Jewes, wherby they maye get them a name of learning among the people, and also gaynes. By these fables they begyle the myndes of some synple folke, and vnder the coloure of the gospell, they crepe into þ hartes of their hearers: insomuche that many tymes they corrupte not one or two, but they ouerturne whole householdes and kynredde, teaching shamefull thinges and far square from the veritie of the gospell. Yet do they neuertheles abuse the tytle of the gospell to the lucre whiche they do vilaynously daylye hunt after. Wherefoze see that thou rebuke them sharply and stoppe their mouthes. Yea and there be some of the gentiles that be combyed with this enozmite, but chiefly thou shalt fynde them to be of this malyciouse secte whiche be Jewes conuerted to Christ, but not syncerely. For they so professe the gospell that they mengle Moyses lawe therewith and wyl not cleane forlake their Jewysh supersticion.

¶ One of them selues (euen a prophet of their owne) sayde: the Cretyans are alwayes spars, euil beastes, slowe belyes. This witness is true: Wherefoze rebuke thou them sharply, that they maye be sounde in the faith, not takynge vnde to Jewes fables and cōmaundementes of men that turne awaye the truethe. Unto þ pure, are all thinges pure: but vnto

The texts.

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them that are defyled and vncleynge, is nothyng pure, but euen the mynde and conscience of them is defyled.

Whether is it any meruayle to haue suche men founde in Crete, that feade their helpes with vaine wordes and naughtye wayes, sythen many yeares agoe a poete called Epimenedes whiche was a Cretian him selfe dyd speake these wordes of his owne countreymen. Men of Crete be alwayes liars, euyl beastes, and slowe helpes. This wytnesse is so trew, that it myght be taken for a worde of goddes owne mouthe. Be not they naturall liars which feare not to darken the most cleare lyght of the trueth of the gospel with their fables: Be not they full beastes whiche in euery place blowe their venome on sylple persones that be not ware of them: Be not they slowe helpes whiche had leauer by false doctryne spue in ydlenes and rankly, then for the defence of the gospel, to suffer hunger and be many tymes shrewdely handled as I am: Wherefore rebuke such naughtypackes earnestly, that they may ones waxe good, and leuyng the trust that they haue in the ceremonies of the olde lawe, they maye geue them selves wholly to the trueth of the gospel: and that they geue not them selves to such lewde tales of the Jewes throughe the whiche the commaundementes of Christ be let go, and constitucions of men brought in, in the steade of them. As the obseruacions of newe Mones, the keepinges of the sabbothe, circumscion, washynges, chopse of meates, dyuersyte of clothing, to beware that they touche not certayne thinges, and of the house to be seuen dayes vncleane, with many other lyke to these. Whiche god for a tyme commaunded to be kepte of the Jewes, partely that that nacion beyng rebellious and vntwelyd to be ordered, might be holden and kepte vnder by the multitude of preceptes: partely that those thynges should be as shadowes of true thinges to come. But they are nowe of none effecte at all, insomuche that yf any man wyl contynewe to kepe them still after the maner of the Jewes, nothing can turne him moze awaye from the veritie of the gospel. For there is no nacion that moze stubboznelly dothe rebell againste the gospel than the Jewes do, which can in no wyse leue these vayne thinges. This meate saye they is vncleane, eate it not. This bodye is vncleane, touche it not. Thus speake they, but awaye with these dyfferēces, cyther of meates or clothinges, among them that be trew Christians, to whō beyng cleane all thinges be cleane. Neither ought they to thynke any thinge that god hathe made to the vse of mā to be holysat or vnholysat one than an other, whether it be meate, clothinge, or any suche lyke thing. And as to them that be pure christians nothing is vncleane, so to the Jewes whose myndes are fylthye nothinge is pure and cleane not so muche as those that the lawe permitteth to them for cleane. For seynge they haue not trust in him who after the openyng of the gospel would not haue these thinges to be obserued after the fleshy and lyterall sense, but to be referred to the workes of the soule, what thing can be pure to them, whose myndes are infected with myfbeleue, and their lyfe defyled with inordinate waste, ambition, couetyse and other vices?

The text. They confesse that they knowe god, but with the deades they denye him sayng that they are abominable and dysobedient and vnapt to euery good worke.

They vpholde the lawe with tothe and nayle, and yet they wote not what the lawe meaneth. They haue their prepuce circumcysed, but the mynde within is vncircumcysed. They go into the temple with handes and fete washed, but the soule and conscience is vnwashed. They kepe their Sabbothe holy fro bodyly workes,

wozkes, but in þ̄ meane time they haue their bzeaste vnquieted with hatere anger, and other infeccions of the soule. They feare to be contaminate pf they eate eyther porke oꝝ pigge, but they thinke themselues cleane whan they with greddy eares heare foule communicacion, and backbyting of other. They thinke their selues despyled, yf they touche caren, but yet they abhorre not to touche an hooze, oꝝ a thing that is stolen. They thinke it a foule synne, pf they vse any garment of linnen and wolen mengled together, but they stande not amysse in their owne conceite whan they haue theyz bzeast ouercoered with so many foule vyces. It is a great shame therfoze to them to boaste them selues that they alone knowe god, sepng that they deny him in their dedes moze thā any other. Do they not deny him whan they are so spotted, with the fylthynes of the soule, that vnto mooste men they are abominable, yea and foꝝ their vnelefe vntractable. And synally whan in all the deades of true saythe wherby we should cause god to be mercifull to vs, they be fatte woꝝse than all other men be.

The seconde Chapter.

¶ But speake thou the thynges whiche become wholsome learning. What the elder men be sobze, sage, dy creere, founde in the faith, in loue, in pacience. The texte

But let them go with their fables, let the naughtynes of these men moue the nothing at all, but that thou remembre thy dutie, and that thou speake those thynges that be in very deade mete foꝝ the letnyuge of the gopell, that is to saye, þ̄ whiche maye make vs commendable becoze god foꝝ our pure myndes & manners, & declare that we be þ̄ disciples of Christ. Here þ̄ wilt aske me what thynges they be þ̄ I would haue thee so to speake and to instructe other in them. Thou shalt warne the elders of the people þ̄ they be sobze, watchfull, & dylgent to all godly woꝝkes. And that they overcome the vnlustynes of their age, with þ̄ couragiousnes of faith. Besyde þ̄ they be graue, not playing the fooles lyke ponge men in their olde age, but that they vse sage maners that the youthe maye haue them in reuerence and awe. Teache them to moderate them selues that they be not waywarde and soone angty as the commune sozte of olde men is, but greatly commended not onely foꝝ the integrite of their faith, but besyde foꝝ their charitable deades, and pacience in suffrynge of all aduersities, in especiall suche as happen to them foꝝ the gopell of Christ.

¶ The elder women lykewyse, that they be in suche raymente as becometh holynes, not bepng false accusars, not geuen to muche wyne, but that they teache honeste thynges to make the yonge women sobze mynded, to loue their husbundes, to loue their childzen, to be dyscret, chaste, housewysely, good, obedyente to their husbundes, that the word of god be not euyl spoken of. Yonge men lykewyse exhorte that they be sobze mynded. The texte

On the same maner thou shalt warne olde women that they go apparayled after suche maner as becommeth them that wylbe named christian persones, they must not fynde fautes with the lyupng of other, whiche faulte is peculiatre to this sex and age. They must not be geuen to ottermuch drinkynge of wyne. How be it the vse of wyne must not be denyed to age, so þ̄ it be moderate. They must teache maydens and yonge women suche thynges as be honest, no nyccens neyther euyl fashions, and so instructe them that they be wysse and loue theyz husbundes and childze, that they be sobze and chaste, and kepars of their house and playe the good housewyses. foꝝ this is the best prayse þ̄ can be in women, to be knowen to be subiecte and obedyent to their husbundes, that the name of God, whose religion they pzoferre, be not flaudered thozowe their lewde maners,

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ners. For sithen we see the wyues of heathen men to behaue them selves ryghte womanly in suche poyntes belongyng to womanhed, what shall the vnfaithful say whan they see our christen women worke in this behalfe the their women are, seyng it becometh them in al good maners to excell other. Now what thing olde women must by thyne instruccion teache yong maydens and yong wyfes, that same shalt thou thy selfe teache yong men exhortyng them to be sobre and of moderate affections, that the heate of youthe ouerthrowe them not hedlonge into vice.

The text.

In all thynges shewe thy selfe an ensample of good wyorkes in thy doctrine with honestye, grauittie, and with þe wholsome worde which cannot be rebuked: that he whiche withstandeth maye be ashamed hauyng no euyl thinge to saye of you.

And that thou mayest the more effectiuously perswade these thinges, firste of all be thou thy selfe an example vnto them of honest doynges, in al that is the dutie of a true christian man to do. For no man doeth soner perswade men to folowe his doctrine, then he that doeth the same that he byddeth other men to do. Thou shalt therfore so teache the youthe, that together with thy doctrine thou shewe thy selfe a lyuely example of a pure and vpright lyfe, corrupte with no maner of vyce at al. And that thou kepe suche grauittie that they haue theyr teacher in reuerence, and be afearred to offende him. Se therfore that thou moderate all thy lyfe and also thy wordes, that there maye nothyng be founde in the that maye be contemned, that not onely they whiche be vnder thy loze maye obey the, but also they whiche afore were against the gospell, maye be ashamed of their euyl saying, whan they shall se all thinges in the so withoute blame, that euen they that lye in wayte for the and seke all the meanes they can to get some occasion to saye somewhat against the, can fynde nothing at all to bypunge their entent to passe, neyther in the nor in thyne.

The text.

Exhorte seruauntes to be obedyent vnto their owne masters, and to please them in all thynges, not answeryng agayne, neyther to be pyckers, but þe they shewe all good faithfulness, that they maye doe woorthy to the doctrine of god our saueour in all thynges.

Exhorte seruauntes that they be obedyente to their masters and seruiciable in al thynges: lest they maye seame thowowe the profession of þe christian faith, to be made worse than they were afore, and so by them, the naughtines of euyl patrons shalbe reproched to þe gospell. Let them not therfore be full of answers against their maysters and euyl wylled to do their commaundementes, neither must they be pyckers, as the commune sorte of vnthristy seruauntes be: that as they professe the saythe of Christe, lykewyse they declare them selves in all seruice to be done to their maysters to be dyligent and true, yea though theyr maysters do but lytle deserue it of them. So that thowowe their honeste behauoure, they commende and set forth the doctrine of our saueoure god, and that by them no men maye be drawn to the folowynge therof, whan they se suche as knowledg them selves to be christians to be more gentle and amiable then other, in all their conuersacion.

The text.

For the grace of god that bypnyngeth saluacion vnto all men hath appered and teacheth vs that we shoulde deny vngodlynes and worldly lustes, and that we shoulde liue soblyely, and rightously, and godlye in this presente worlde, lopyng for that blessed hope and apperayng of the glozpe of the great god and of our saueour Iesu Christe, whiche gaue him selfe for vs to redeme vs from all vneighteousnes, and to purge vs a pculpar people vnto him selfe, seruently geuen vnto good wyorkes.

For in this thowowe the gospell, hath shyned the bountefulnes and exceedyng great mercy of god our saueour, whiche was afore vnknowen. And it hath not shyned

Wyned onely to the Jewes, but egallye to all men, not that nowe beyng deliuered from the burden of Moses lawe, we shoulde lyue after our owne will, but we be taught, that after that by baptisme the faultes of our lyfe afoze passed be forgoeuen vs, and that we swerynge to abyde in Chyistes doctrine, haue ones renounced and geuen vp wyeked religion and woꝛshypping of images, and al worldly desires, we shoulde so lyue hereafter in this worlde, that it may appere manifestly that we be truly new boꝛne againe in Chyiste and made altogetheꝛ other me than we were afoze. And where as we tofoze were the seruautes of wickednes, synne, and fylthy concupiscence, we must from hence foꝛthe kepe suche moderacion that we be in no wyse oppꝛessed with the desyres of worldly thynges. Let vs so obserue the iustyce of luyng, that we do good to euery man as muche as lyeth in vs, and that we hurte no man, that we maye nowe with a pure conscience geue that honour and woꝛshyp to god, that we gaue afoze to deuyls. And though the paraduerture we be punished with pouertie, infamie, reuylnges, enprisonement, toꝛmentes and dyuerse other euyls, yet let vs not thynke þ our faith and godly luyng is baraine and vnfrutefull, nether let vs hunt after rewarde of this worlde, whiche in comparison of thynges to come, be neyther greate nor of any contynuaunce, but let vs loke foꝛ that greater rewarde of euerlastyng lyfe which shall then chaunce, when after the ende of this worlde, in the whiche the membes of Chyist be vexed with many afflictions and ignomies, god the father shall open his gloꝛye and magnificence, in them that be his true woꝛshyppers, all their miseries beyng cleane expelled. At the whiche tyme he shall not appere humble but gloꝛyouse, & terrible to the wycked. And together with þ father shall appere in the same gloꝛye, our lord & saueouer Iesus Chyist, geuyng vnto his membes þ gloꝛye of immortalitie, in þ which he now shyneth. He by cause no mā should mistruste his pꝛomysse, foꝛ this entente wittyngly and willingly came downe to dye amonge vs, and gaue him selfe wholly vnto vs, & beyng himselfe without any spote of synne he redeemed vs with the pꝛyce of his blode from the tyꝛannye of the deuyll, to whome we were thowwe our synfulnes made bonde, & so abolyshing our olde iniquities, he would make vnto him a newe peculiar people, whiche after his owne example shoulde contemne þ euyls of this worlde, & treade downe þ entysemetes & gifytes of it vnder their fete, & thowwe the woꝛkes of faythe get them the enheritaunce of euerlastyng gloꝛye, whiche the same our redemer doth pꝛomysse to al that do sincerely kepe his most holy worde. These thynges speake and exhorte, and rebuke with all seruautes of commaundyng. See that no man despyse the.

The texte

These thynges, my Titus, whiche be a great deale wyde from the fables of the Jewes, speake them openly. Exhorte men to the folowing of them, and such as declyne and fall againe a syde, reꝛoue them with most great auozite, that whome doctryne dothe not perswade, whome faire exhortacion dothe not moue, them a sharpe and earnest reꝛehension maye kepe in. For there be some faultes that must be healed by seuerite. Here therfoꝛe shewe foꝛthe the grauitie & auozite of a Byshop, and so behaue thy selfe, that no man maye haue a iuste cause to despyse the. Dysdayne and hye countenaunce must not be in the, but yet as often as neade requiteth, thou must shewe thy selfe to be of auozite.

The thirde chapter.

Warne them that they subiecte the selues to rule & power, that they obey the officers: that they be readye to euery good worke, that they speake euyl of no man, that they be no fighters but gentle, they wyng all mekenes vnto all men.

The texte

As I would þ al seruautes shoulde be to their Masters, yea though thy be vnfaithful: euen suche I would haue chyistē men to be by thy monicio to

The paraphrase of Erasmus vpon the Epistle

their princes, & vnto them, þ̄ are magistrates vnder them, though suche rulers vnder whō they be, are thē selves vnchristened. For this must in any wyse be take hede vnto, þ̄ no mā may by our maners take occasiō to alpenate him selfe fro the gospel. But it would so come to passe, yf they which be head rulers shoulde perceyue þ̄ we by reason of þ̄ professiō þ̄ we haue take, wer þ̄ moze sediciouse and fierse, & les obedyēt to their cōmaūdemētes. For they would by & by lay þ̄ thing to þ̄ faulte of þ̄ gospel, & so moze withdraue their myndes frō þ̄ professiō therof. Warne them thertoze þ̄ beleue in Christ, þ̄ they be neuer þ̄ moze for al þ̄ fre from the lawes of princes & other magistrates, but they must þ̄ rather, bicause they be christiās, be obediēt, & gladly do as they be cōmaūded. And to be ready & prompt to euery good worke, þ̄ mē may se them do þ̄ which is honest wpyllingly, & not cōstrayned for feare of punishment. If þ̄ gouernours do cōmaūde þ̄ which is rightfule, it is great iniquitie & a very euyl ensample to disobey him þ̄ is the hed ouer al þ̄ other. But yf they cōmaūde & rule other wyse then right is, yf they oppresse their subiectes ouer hardly, yf they cal to soze vpo them, yet softenes and sufferauce is moze comely for no man, thē it is for them that be the folowers of Christ. Whatsoeuer they cōmaūde þ̄ is not against þ̄ very true religiō of god, we must therin gladly obey. They wil peraduenture take awaye our goodes, what then? for them groweth vs a greater treasour of vertuous lyuing. They wil banyshe vs out of þ̄ contrey. It maketh no mater, for Christ is euery whete ready to cōfozte his seruantes. Here peraduenture some mā wil say, what yf our princes be heathen mē & worshippers of ydolles, cōtamine w open vices, enemyes to Christes faith? They þ̄ be such, be such to their owne harime, & ieopardye. It is not our parte to cōdemne them. But yf we can, to amende them. And better they maye be induced to amēdemēt, by obediēce, sufferauce & exampples of good lyuing, thā by rebellio & opprobrious wordes. Let vs leaue thē to their iudge, & let vs remembze what is semely for vs. Christ did praye for them þ̄ reupled him, so far wyde was it þ̄ he would geue checke for checke. How is it than conueniēt þ̄ his dysciples (for al christiās be þ̄ dysciples of Christ) shoulde be contumelious against any mā, as louers of stryfe & debate? Nay, they ought rather after þ̄ example of him (whose name they profess) to be gentle, shewyng all myldenes, not onely vnto honeste men & such as do wel deserue it, but also vnto euery mā. To good mē bicause they deserue it, to cuyl mē that they may amende, againe þ̄ they haue not thozough our impacience a worse opinion of our belefe, and whan we geue them iust occasion to be moued with vs. Christian charitie suffereth all thinges, and in all thinges it hath good hope.

The text.

¶ For we our selles also wer somtyme solithe by sobediēt, decciued, scrupung diuerse lustes and voluptuosnes, lyuing in maliciuousnes & enuye, full of hate, hating one another.

And whā we se any suche þ̄ be out of þ̄ waye, we must moze pitie them, thā abhorre them. Which we shal þ̄ soner do yf we call to remēbraūce þ̄ we were somtyme such as they be now. Let vs not refuse thē bicause they be euyl lyuers and wycked mē, but let vs helpe þ̄ best þ̄ we can, þ̄ they cease to be as they be, & begin to be lyke vs. Who called vs frō our blyndenes? Was it not þ̄ fre clemēcie and great mercifulnes of god? The same may also chaūge them, whan it shalbe his pleasure. And howbeit þ̄ we which of Jewes embraced þ̄ gospel & became christiās, wer no worshippers of idolles, yet wer we afoze our cōuersiō subiecte to o-ther greuouse vices, beyng fooles, inobediēt, erring frō þ̄ truth, geue to diuerse appetites & lustes, ful of enuye, ful of malysce, grudging one at an other, hating on another. To those so great euyls we were subiecte euen vnder Moses lawe.

But

But after that the kynedies and loue of our sauour god to manwarde appeared, not by the deades of righteousnes which we wrought, but accordyng to his mercye he saue vs by the fountayn of the newe byrthe, & renewing of the holy ghost which he shedde vs abundantly, thow we Iesus Christ our sauiour, that we iustified by hys grace, should be made hepyes accordyng to the hope of eternall lyfe.

But that now for folles and dullheddes, we be made sobze and wise, that for rebelles we are milke and tractable, that for men cerryng outt of the way, we are made knowars of the trueth, that for the seruantes of lustes and voluptuousnes we be made glad kepets of tyghtuousnes, that for malicious we be made symple and courteouse, that for enuious men, we be made glad to do good to all men, that for haters we be made well wyllers euen to the that hate vs, thys haue we neither by Moses lawe, nor yet by our owne merites; but by the free goodnes of God, by the which we couette that all men, if it be possible, reioyse with vs in one commune saluation, and that the verite of the gospel may shine and geue lycht to all men as it hath geuen lycht to vs. For afore, we wandered lyke blynde men in darkenes, as the vbelievers do still. But now after that it is made open thow the ghospell, howe greate the goodnes and charite of God the father (which is author of our saluation) is to all men, now after that the darkenes of our former lyfe is put away, we haue obteyned true lyfe & saluation: not by the obseruation of the lawe, which had a certayne righteousnes in it, but yet of small efficacie to geue euerlastyng lyfe, but we haue obtained it thow we the mere mercie of the Godhed. For by the holy fonte of baptisme, we be newe bozne agayne and grafted into Christ the sonne of the cuerlastyng father, and beyng renewed by his spirite, we haue ceased to be carnall and haue begon to be spirituall. Therfore what so euer we be, we are altogether bounde to God for it, whiche into vs nothyng deseruyng it hath shed abundantlye his spirite, whiche the lawe coulde not geue. And he hath shed this his holpe spirite into vs by Iesus Christ, by whom it hath pleased him most liberally to geue vs all thynges, that we beyng purged by hys benefite from oure olde synnes, should endeuour our selves by good workes to be made apte to receiue the inheritaunce of the lyfe that endureth for euer, of the whiche the doctrine of the gospel doeth put vs in a sure hope. Sence that we therfore were once miserable, and beyng now thow the onely mercy of the Lorde deliuered from synne we hope for the crowne of euerlastyng lyfe with Christe, we muste haue pittie vpon other, & go aboute by all meanes, & God may also haue mercy on the.

This is a true saying. Of these thynges I will that thou certifie, that they whiche beleue in God, myght be diligent to go forwarde in good workes. For these thynges are good and profitable vnto men.

The cert.

Let a christyan Byshop in the steade of Jewishe fables tel these thynges to the people, for they are certaine and not to be doubted of. There remaineth nothyng more for vs to do, but that in all our couersation fro hence forth we shew our selves not vniyndful of the great benefite & we haue receyued of God but that we lyue in all thynges accordyng to his godly pleasure, or els the professio of christtandome & of the gospel wil nothyng aduaile vs. Wherfore I wil that thou advise all me of these thynges, which greatly pertepne vnto our purpose, & confirme the them also, & they whiche haue once beleied in God, & by his free mercifullnes they haue bene redeemed from their synnes, and that he will geue the crowne of immortalltie to all them whiche by vertuose and godly liuinge do stude to folowe Iesu Christe as nere as they are able, maye leade suche a lyfe, as maye seme not vntoworthy of so greate professio and so hie promisses.

The paraphrase of Erasmus vpon the Epistle

Howe they shall declare them selues to be true christians, yf they cutle not the Ethnikes and the Jewes, nor saue euyl by them, but yf they be beneficial to all men, and by the affection that they haue to pietie they resolye to helpe all men. For these thynges shall not onelye ornate and commente the professyon of the gospell, as thynges of them selves honeste, but besyde that very profytable to drawe other to Christe, and to helpe other whiche be oppressed with any calamitie. The chiefe popnte of christiantie is to do good to all men, and by benefites euen the very wyld beasts are overcome and made tame. Thou shalt therfore on suche wise speake and preache of these thynges, and not as one that is in any dowte of them, as some be whiche mouyng many questions seme to haue but a faynte beleue. But teache thou with greate confydence of countenance and with greate stedfastnes of wordes, that euery man maye right well perceyue, that thou arte thyowlpe persuaded in that whiche thou doest labour to perswade to other. Out of these thynges commeth no small frute of true religion.

The text.

Solythe questions, and genealogies, and brawling, thowse stryuynges about the lawe, auoyde: for they are vnprofitable and superfluous.

But solythe and vnconyng questions, and entangled genealogies, and contencious disputacions or rather warre vpon Moses lawe, whiche some following the trade of the Jewes do styre by to gette them a name thereby and vantage, cast them away as superfluous and vnprofitable to the lyfe that is after the gospell. For what dooth it hurt good lyuyng, yf I knowe not why Moses graue can no where be founde? And whether it be as the Jewes do say lest he should be raysed by agayne by enchaunters? Or yf I knowe not howe many yeates Iherusalem lyued? Or of what age Salomon was, when he begate Roboam? Why Moses did forbyd to eate the fleshe of swine? Why the Jewes do suppose, that the blode of a well must with so great diligence be purged? And many other moze solythe than these. In the exposition whereof, what profitech him to tary that hasteth to the rewarde of a true christian lyfe? These thynges must rather be cutte awaye than declared, and they which professe them as excellent thynges, oughte moze to be reprovod and sharply rebuked than to be overcome with disputacion.

The text.

A man that is an auctor of sectes, after the firste and the seconde admonicion auoyde knowyng, that he (that is suche) is peruerced and spurned euen damned by him selfe.

If they whiche mayntaine suche supersticions as haue tofoze bene mentioned, erre by symplenes, when they be warned therof they wyl amende. But yf they do it of a purposed malice, eyther to get them a name, or for lucre, or for some other fylthy cause, than wyl they be ready to defende euen those thynges whiche they knowe to be false. These men when thou hast once or twies rebuked them, yf they amende not, then auoyde them as sedicious and incurable persones, lest they do moze harme when they be prouoked, than they woulde doe yf they were let alone as men not regarded. Yea and lest it maye turne to a worse inconuenience, that they whiche cannot be brought into a better mynde, drawe him that goeth about to instructe them into the same errour that they be in. For what auayleth it to geue any oftenar to them the medicine of correctiō yf there be no hope of remedy. An errour commyng onelye of the fraynes of man, is remedied by one or two warnynges, but peruerlitie is incurable and made worse by puttyng to of remedies. Therefore he that being once or twies rebuked, abydeyth neuertheles styffe in his opiniō, let him alone in his froward mynde, as a man quite ouerturned and passe all remedy.

After that

Perther hast thou any neade to labour in the condemnynge of him, s^othen he is condemned by his owne iudgement. If he peryshe, he is lost and cast away by his owne faulte. For he cannot laye this excuse for him: I was deceyued and went oute of the waye thozowe ignozance, no man warned me of myne erreure. This excuse it but vayne. For what shal one do to a sicke man that wil take no medicine: peraduenture yf he were contemned and not passed on, he woulde were wylser. If he wyl not, yet the fewer reso^rte vnto him, the fewer shall the contagion of his madnes infecte.

When I shall sende Artemas vnto the, or Tichicus, be diligente to come to me vnto Nishopolis: for I haue determined there to wynter. Bypng Zenas the lawear, & Apollos on theyr iorney diligently, that nothyng be lackyng vnto them. And let oures also learne to excell in good woorkes, as farforth as neade requieryth, that they be not vnfuteful. All that are with me, salute the. Rete them that loue vs in the sayth. Grace be with you all. Amen.

The texts.

I woulde fayne haue the with me a fewe dayes, but I woulde not it should be to the damage of the ch^ristian congregacions in Crete which haue bene but late conuerted to the faith: and therfoze they haue the moze neade of a diligente ouersee, whiche maye buylde vpon the foundation nowe all leady layed. Se therfoze that thou mete with me at Nishopolis. But come not afoze I send Artemas or Tichicus to thee, to be there for thee in my steade, lest thy departing shoulde leue Crete destitute, and as it were an Opheline. Thou shalt not neade to feare that I wyl in the meane tyme go any where els, and so thou to lese thy labour. For I am purposed all this nexte wynter to be at Nishopolis whiche is a cite of Crete. Whan Zenas sometyme a doctoz of Moses law, but nowe a noble preacher of the ghospell, and Apollos whiche is a man greatlye approued in the doctrine of Ch^riste, wyl departe from the, byng them forthward with all the humanite that maye be, and see that they lacke nothyng that shalbe necessary for their iornaye. If these offices of humanitie be exhibited of the Ethnikes, that they doo for good maners sake byng their frende onwarde on his iorney, and gyue him at his departyng sufficiently bothe of bytapes and other thynges necessary for him in his way: I thynke it very right that our men also whiche professe Ch^riste, do learne to ble suche gentyle fashions, and to gyue due thanks to them that do deserue it. Not that they shuld make them riche with greate gyftes, but to geue them suche thinges as be necessary for their lyuing, whan neade shall requyre. For seyng that they whiche do not knowe Ch^riste, be yet taught of nature, to geue them thanks whiche haue done for them, truly it is very vnsemply, that ch^ristian men shoulde be vayne and vnfuteful to them, of whom they haue receiued any good turne. As many as be h^ere with me commende them vnto the. Do thou agayne comende me to as many there as loue me, not with worldely affection, but with Euan-gellicall and ch^ristian loue, whiche the commune profession of saythe doeth engendre in vs. The free beneficence of Goddes mercy be with you all for euer. Amen.

Thus endeth the paraphrase vpon the Epistle
of S. Paule to Titus.